

"Point out the Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness."

The Theosophic Messenger

A MONTHLY MAGAZINE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS

The Theosophical Society is not responsible for any statement contained herein unless set forth in an official document.

All readers are cordially invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, Room 7, Odd Fellows' Building, San Francisco, Cal. Subscription, 50 cents per annum.

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VOL. I.

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No. 2.

Edited by W. J. WALTERS

NATIONAL COMMITTEE LETTER.

DEAR CO-WORKERS:

Since the last National Committee letter was written, two new Branches have been formed—one at Pierre, Dakota, and one at Lincoln, Nebraska. Let us try to realize what this growth of the Society means. It means that an increasing number of people are seeking light; it means a demand for more and more students who are really trying to fit themselves to become intelligent expounders of this great system of philosophy; it means increased responsibility among the older members; it means hard work and study for those who are beginning to realize what this responsibility implies. The one crying need of the hour is for able *oral* exponents of Theosophy—not those who can glibly tell off the principles of man, or chatter a little on Karma and reincarnation, but those who are ear-

nestly striving to *live the Theosophic life*; to whom Universal Brotherhood is a fact, not a theory; whose hearts are filled with an earnest desire to be of real help to their younger brothers. There is a great scarcity of such students. Let us try to increase their number. Only as we *live* Theosophy shall we be able effectually to *talk* Theosophy. There is that in the human heart that can tell the genuine from the counterfeit. After all, the vital difference between a true and a false teacher is only this: both may teach the same truths, use even the same words, but the one stirs the world; with the other, even if he arouse interest, it is short-lived. The secret of the power lies in the fact that the one *lives what he teaches*; the other *does not*! Let those who feel the importance of the work before them consecrate themselves daily, hourly, by self-examination and aspiration. Let the Ideal be ever before us; it is thus we grow. Let us try to realize what it means to be a member of the Theosophical Society. Does it not mean that we

have earned the glorious privilege of working with Those who are guiding human evolution? In proportion to our earnestness and to the spirit of harmony amongst us shall we be able to become instruments for the carrying forward of this great work. The message the National Committee would send to fellow-students is—*work*—work together earnestly; work together unselfishly; work together harmoniously—only thus can we hope to return, in a small measure, what has been so generously poured out to us.

Fraternally yours,
THE NATIONAL COMMITTEE.

NOTICES.

D. A. Courmes, General Secretary of the French Section, writes to Mr. Fullerton that the French Theosophists are arranging for the holding of an International Theosophical Congress at Paris, in 1900, in connection with the Paris Exposition. Mr. Fullerton is asked to permit his name to be enrolled as one of the Comité de Patronage. The Congress will be held in the Palais de Congress, upon a date not yet fixed, but which will be announced at the earliest possible moment. Colonel H. S. Olcott, who is expected in Paris in 1900, will probably preside. All members of the T. S., of whatever nationality, are to be invited to participate in the Congress. Those wishing details are requested to communicate with Commandant D. A. Courmes, Editor *Le Lotus Bleu*, 21 Rue Tronchet, Paris.

The European Section of the Theosophical Society has given up its house in Avenue Road to move into larger premises. It has taken the house now occupied by the Kennel Club, 27 Old Burlington Street, in the very center of

the homes of the learned societies. It cannot take possession of its new premises until Christmas, so has rented temporary premises next its publishing office, 4 Langham Place, opposite the Langham Hotel. The members are jubilant over the new openings before them, despite their natural regret at leaving a home endeared by many memories, and the Honorable Otway Cuffe, the General Secretary, has been overwhelmed with congratulations. The Blavatsky Lodge, which has had its meeting ground in the Society's library, has rented the hall of the Zoological Society, 3 Hanover Square, for its October meetings, while it looks for a permanent abode near Oxford Street. Mrs. Besant delayed her departure for India two days, in order to see to the necessary business arrangements. She will be back next summer as usual to carry on her English work.

THE THEOSOPHICAL REVIEW.

An American edition of the *Theosophical Review* is now appearing simultaneously with the English edition—the 15th of each month. This is the leading Theosophical magazine of the world, presenting the latest and most progressive thought in science, art and religion, from the pens of Mrs. Besant, Mr. C. W. Leadbeater, Mr. G. R. S. Mead and others. It is hoped that Theosophists will work to secure for it a wide circulation in America. The price is \$2.75 per year, or 25 cents for single copies. Anyone forming a club of ten subscribers will be entitled to receive the *Review* free for twelve months. Address, *The Theosophical Review*, 26 East Van Buren Street, Chicago, Ill.

On September 11th, a charter was issued to the Luxor Lodge, T. S., Lin-

coln, Nebraska, with seventeen charter members. The President is Miss Phebe L. Elliott, the Secretary is Mrs. Emma H. Holmes, 1144 J Street. The formation of the Branch is due to the labors of Mrs. Maud L. Brainard. There are now seventy Branches in the American Section. ALEXANDER FULLERTON,

General Secretary.

BRANCH REPORTS.

COUNCIL BLUFFS, (Council Bluffs Branch).—Though this Branch is weak in numbers, it is strong in its purpose to aid the cause of Theosophy. We have here at present ten members, but two or three being out of the city our attendance is not large. The study of the Manuals, with an occasional reading from the "Ancient Wisdom," forms the general routine of our work. The Branch has also carried on some correspondence with "those in prison", sending literature and sowing the seed.

JULIET A. MERRIAM, *Secretary.*

CHICAGO, ILL. (Shila Branch).—After the adjournment of the summer months, the Shila Branch reassembled September 1st, and began where it left off in Mrs. Besant's "Evolution of Life and Form," with questions formulated after the order of a syllabus. The members present exhibited keen interest after their interval of rest. The Saturday evening class—the outcome of the Branch—has an interested, progressive number of students; also the "Secret Doctrine" class, attended by many not members of the Branch. The members feel grateful to Miss Walsh for her helpful instructions, and new and fresh presentation of them. Success to the new publication. A. W.

HONOLULU, H. I. (Aloha Branch).—Since his return from San Francisco, our President, Dr. A. Marques, has again taken charge of the classes, one with the "Ancient Wisdom" as text-book twice a week, and another on the "Secret Doctrine." The Branch has been well taken care of during the president's absence by our librarian, Mrs. J. Barber, who has also started a Lotus Circle, which meets every Friday afternoon. Several new members have joined the Branch of late, in spite of the unsettled conditions of the country and of the

new population attracted by the annexation, and we hope that Mrs. Barber will keep the Branch up successfully after the departure of our president, who is expected to leave early in October, to take charge of the General-Secretaryship of the Australasian Section in Sydney.

BOSTON, MASS.—Alpha Branch is beginning the work of the winter with renewed activity and hopefulness after the rest of the summer. During the months of July and August all public work was suspended, but those members who were in the city met on Sunday afternoons for the study of "The Ancient Wisdom." The visit of Mrs. Kate Buffington Davis, on her return from London, gave great pleasure to all who were in town at the time, as well as to those members of the Society who were privileged to meet her at Greenacre, the beautiful home dedicated to plain living and high thinking, "where Heaven divided faiths united finds." Mrs. Davis spent three days at Greenacre, giving one public lecture and many informal talks and question meetings, speaking from the same platform and amid the same ideal natural surroundings which Mrs. Besant enjoyed so much in September, 1897. The usual Wednesday evening meetings of the Branch opened in September, and on the 20th, a union meeting of the members of the Alpha and Dharma Branches was held at Headquarters, 6 Oxford Terrace. The subject chosen for study on this occasion was, "The Building of the Kosmos", which was treated briefly by three different speakers. The evening was a very interesting one, and it is intended to hold similar meetings once a month, in order that members from the different centers may cultivate a better mutual acquaintance, and have the pleasure of working together. "The Ancient Wisdom" class, on Sunday afternoon, gains in numbers and interest. The class in elementary Theosophy held all last winter by Miss Helen Potter on Saturday evenings, will be resumed in October, different members taking Miss Potter's place during her absence from the city. Boston Theosophists are now looking forward with much pleasure to the promised visit of Miss Walsh in October. Miss Walsh's name is well known in Boston, and all are happy to give her welcome to New England. The announcement of an American edition of the *Review* is very welcome, but there is general regret for the passing of our old friend, MERCURY, with whom we have spent so many pleasant hours. K. W.

CHICAGO, ILL.—Since the month of September has been ushered in, new activity and interest are in evidence in the Eastern Psychology Lodge. New people are coming in at every meeting, the Manuals being studied with the aid of Mrs. Scott's text-book, which we consider excellent. Mr. Knauff, President of the Boston Branch, has been a visitor in our midst and has given several helpful talks. A member of the Chicago Branch presented a paper on "Atlantis", with charts, which was appreciated by those in our line of thought. When the season is fairly under way there will be more to communicate, and reports of the Branch will not be so meagre. I would like to add that Mrs. Havens, our President, has been invited by the Woman's Club to read a paper on Theosophy before that body in the near future. Two years have wrought a radical change in that direction. Success to the new MESSENGER.

K. V. A.

NEW YORK CITY.—The New York Branch resumed its meetings, October 3rd, at 27 East 21st Street. It was resolved to devote the first Tuesday evening of each month to the reading of a paper or papers. For all other meetings, a portion of last season's plan will be continued—the discussion of a question submitted at the previous meeting and given or sent to each member or interested visitor, so that about a week is allowed for preparation, and at the meeting each person in rotation is expected to express an opinion on the subject and then the discussion may become general. This, of course, takes up only a portion of each evening. We shall devote the remainder to the study of the manuals, with the aid of Mrs. Scott's Syllabus. The questions will be read by the presiding officer, and the answer, through the distribution of the necessary Manuals, by the members. After each answer, discussion will be encouraged. Perhaps our mode of getting books for our library may be of interest to some, although no originality is claimed for it. A list of standard Theosophical books was formulated, and the lowest purchasing price placed by each. The list was sent to a member with the request that he contribute any books not already checked, or cash for their purchase. After this member had returned the list, the books contributed by him were checked and the list was again sent to another member with the same request, each member in turn receiving the list with fewer books for his choice. The result has been quite satisfactory, and our

library now contains many needed books. Our meetings in November will have added interest through Miss Walsh's presence and we know we shall derive much benefit and pleasure.

F. F. K.

CHICAGO, ILL.—In Englewood, at Forbes' Hall, 420-2 West 63rd Street, successful meetings have been carried on. Since last writing, Mrs. E. S. Brougham, Mrs. K. C. Havens, Mr. A. E. Madgwick and Mrs. Anna J. Dayton have given highly interesting and instructive papers to good audiences. On Sunday, October 1st, and continuing for three successive Sundays, Mr. R. H. Randall will deliver lectures upon the subject of "Life after Death." At the home of Mrs. K. C. Havens, 6115 Woodlawn Avenue, on the same date, the Lotus Circle will be reassembled, and for the first time learn of the new appellation so opportunely suggested by Mrs. Besant, viz.: "The Golden Chain." The little ones look forward to this meeting, after the summer's vacation, with joyful anticipations. The class will be in the charge of Miss Edith Houston and Mrs. Havens. Since the return of many of our best people from their summer's sojourn, we look forward to a renewal of activities along Theosophical lines such as have heretofore been unequalled.

SHERIDAN, WYO.—Sheridan Branch has taken up its work for the season. Every Friday night a meeting is held for the study of the "Ancient Wisdom" according to the "Syllabus" published early this year. Every question is answered, and, if need be, discussed. On Sunday afternoon, a meeting is held at which a paper on some Theosophical subject is read by a member, which is followed by discussion and questions. All meetings are open to the public. The outlook is very promising, and we hope to do a little share of the work which the Theosophical Society has undertaken.

F. H.

DETROIT, MICH.—Detroit Branch held a business meeting September 19th, and it was then decided to study the "Seven Manuals" and to use Mrs. Scott's text book. The parlors of Mr. and Mrs. Giddings at 670 4th Avenue, were offered and accepted as a permanent place for the weekly meetings. The Branch is gradually adding to its membership. We have been promised another visit from Pundit Lalan during the latter part of the month. The students are taking up the study with renewed energy,

realizing that to study and work for truth is one of the higher duties of life. L. M. G.

LOS ANGELES, CAL., (Harmony Lodge).—A change has been made for the adult class. It now meets at 10 A. M. Sundays, and it is hoped that many will come who found the noon hour inconvenient. The Lotus Circle is going along as usual, working in harmony with the adult class in lessons and study. The Lotus buds are now wearing ribbon badges, the color being changed each month. With each change of color an appropriate verse is also given. Considerable interest has been evinced in the Friday evening study class and there has been an improved attendance. At the public meetings the following lectures have been read: "Some Difficulties of the Inner Life," "Science of the Soul," "The Christ," and an interesting lecture was given by Miss Nelson entitled "Spiritual Advancement." C. D. G.

CHICAGO, ILL., (Chicago Branch).—Since our last letter to the MESSENGER, we have had the pleasure and benefit of a visit from Mrs. K. B. Davis. The members of the four Chicago Branches were called together at Headquarters, 26 Van Buren Street, Thursday evening, September 14th, to listen to a talk by Mrs. Davis, whose earnest, whole-souled words filled all present with a desire to live nearer to the teaching and to be more steadfast and true in the future. Would that every Branch in the Section could have the benefit of such an uplifting as she brought to us! The Lotus Circle organized by Miss Walsh (since converted into the "Golden Chain") now numbers twenty-one links. It is under the supervision of Mrs. Kate Havens and Miss Edith Houston. L. R.

NEWTON HIGHLANDS, MASS.—Dharma Branch sends greeting to the THEOSOPHIC MESSENGER, and desires that the thanks and hearty appreciation of the Branch be forwarded to the editor. We do thoroughly appreciate the work of the last Convention in giving to us this beautiful messenger of help, and we will reciprocate as far as we are able. Our Branch has been called together for its winter work, our officers elected for the ensuing year, and at our last meeting (held on the 6th) Miss Walsh was with us and conducted the literary exercises, beginning with Sir Edwin Arnold's "After Death in Arabia," which was followed by an admirable exposition of "Reincarnation", closing with a few lines from "The Song Celestial."

We have had class instruction every morning for a week, afternoons with the "Bhagavad Gita," and the evenings have been given to lectures upon "The Unity of Life," "The Eternal Pilgrim," and other subjects. We are all helped and encouraged and we feel that new impulses have been started and that old ones have received fresh momentum. Our plan of work for the Branch is not quite mature, but we will be happy to give you the benefit of any good there may be in it. One more *bon voyage* for this latest venture which the T. S. has launched. F. A. S.

SAN FRANCISCO, CAL.—Golden Gate Lodge has conducted public meetings, at which the following lectures have been given: "Religious Education," a symposium; "The Use of Evil," Mrs. Alice M. Best; "Buddha and Christ," Mr. Will C. Bailey; "Uranus and Neptune, the Planets of the Occultist and the Mystic," Mrs. M. C. Bell; "Healing, Theosophically Considered," Mrs. Wilmot. The Tuesday evening class for inquirers has called out many interesting questions, giving members an opportunity to help new students. The Thursday afternoon class under Mrs. Best's guidance, is pronounced the most helpful and instructive of all the meetings. The group method of study for members is continued by the Branch, and during the month one meeting was devoted to a "quiz" on Chapter I of the "Ancient Wisdom." Mrs. Wilmot is conducting the devotional exercises with the aid of "Light on the Path." The Reference Group and Endeavor Circle continue their work. San Francisco Link of the "Golden Chain" has two groups—one (composed of the older members) is studying "Man and His Bodies," while the little folks have been learning something of nature's working as manifested in bees, beetles and other interesting creatures.

TOLEDO, OHIO.—Toledo Branch has had a helpful and instructive visit from Miss Walsh, who gave six public lectures and conducted five class meetings during her stay, besides talking to the children of the Ethical Sunday School and speaking at an open-air meeting at Mayor S. M. Jones' Golden Rule Park. Mrs. Kate B. Davis has also visited Toledo. The Branch meetings are hereafter to be devoted to continuous and systematic study, so that members may be able to obtain a more concise and lucid conception of the teachings. Three meetings a month will be given to study, and

the fourth to a paper or symposium. The public will be invited as heretofore. There is a firmer, deeper current of earnestness and endeavor manifesting in the Branch, from which, it is hoped, will blossom forth greater tolerance, energy and devotion.

JACKSON, MICH. Jackson Branch began its fall meetings on September 17th. We anticipate a very pleasant and profitable winter's work, as we have just commenced the study of the Manuals, beginning with "Man and His Bodies." We are using the syllabus of the Chicago Branch. We welcome the THEOSOPHIC MESSENGER, and will gladly send a report of our work from time to time. We have a small but growing Branch, and anticipate additions to our numbers shortly, as many are becoming interested in the public meetings held every Sunday evening.

A. R.

BUFFALO, N. Y., (Fidelity Lodge).—Since last report we have had a visit from Miss M. A. Walsh, from which we expect much benefit. She gave a series of lectures on "The Training of the Mind" on each of four afternoons, and a series on "Fundamental Principles" in the evening, to the class. We also had three public lectures. We have decided to adopt a plan suggested by her for our Sunday afternoon meetings, *viz.*: the study of the manuals with the aid of the syllabus issued at Chicago. Every alternate Thursday evening we have a paper on physics by one of our members. Our rooms are open to the public every afternoon and evening for the use of the library.

J. H.

OAKLAND, CAL., (Oakland Branch).—After an interval of three months, the Branch reassembled on Friday evening, October 6th,—its first anniversary—to listen to annual reports, elect officers for the ensuing year, and determine upon a new time and place of meeting. This organization was effected September, 1898. No new names have been added to the fourteen charter members and none transferred. Meetings have been held every Friday evening from September 5th to July 1st—the date of adjournment. The following members were unanimously elected to office for the second year; Mrs. S. E. Merritt, President; Mrs. H. M. Solomons, Vice-President; Mrs. E. J. C. Gilbert, Secretary; and Mr. F. H. Brooks, Treasurer. It was resolved to change the time of meeting to Thursday evenings and the place to Room 4, Playter Block, entrances 1209 Broad-

way and 14 San Pablo Avenue. The Branch furthermore decided to appoint at each meeting a class critic to have charge of the next meeting, who shall make himself thoroughly conversant with the lesson in hand, and able to put and answer all questions relating to it. This Branch relies upon concentrated class study for instruction—more upon the teachings of Mrs. Besant, Messrs. Sinnett and Leadbeater than upon public lectures—therefore, while papers of much interest and benefit have been read, few public lectures are of record. We feel that added knowledge is vastly more important than added numbers without knowledge. With increasing interest the Oakland Branch looks forward to the winter's activities, and extends a cordial welcome to all members of the T. S. to be present, when possible, at its meetings.

PROPAGANDA WORK.

Miss M. A. Walsh, who has been travelling and lecturing in the Eastern States, reached St. Paul on August 16th, where, in spite of hot weather and thunder storms, two meetings were held daily during her stay—one for members and one for the general public. Much interest was manifested, one gentleman going sixty miles to attend the meetings and later enrolling himself as a member. At Minneapolis, Miss Walsh lectured before both Branches, and found the people quite enthusiastic and their spontaneity very inspiring. The "Golden Chain" plan met with a glad welcome in both cities. From St. Paul back to Chicago, where the members were all aglow with anticipation for the winter's work. Thence to Detroit, where there is a young Branch struggling amid obstacles, but doing good work. The first public meeting under the auspices of the Branch was held during Miss Walsh's visit. It was a success, and several put down their names for the evening classes conducted during the week. From Detroit on to Toledo, where our lecturer found a bright, genial atmosphere, and many good and able people among the members. Two meetings were held daily, and on Sunday Miss Walsh had her first experience as a speaker at an open-air meeting. The audiences steadily increased in numbers, until the last one *packed* the headquarters. Corry, in the midst of the farming district of Pennsylvania, was next visited. There is no Branch here, but one very devoted member, Mrs. Johnson, with some friends, arranged for an

afternoon lecture, which drew out an enthusiastically responsive audience. Evening meetings were held at the house of Mr. and Mrs. Wilson, who, with Miss Johnson, will continue the work. From Corry, Miss Walsh went to Buffalo; thence to New York and Massachusetts.

MINNEAPOLIS, MINN.—Kindest words of greeting are sent by the Ishwara Branch to our new messenger of love for truth and wisdom. The changes made seem in no way to affect our beloved Society, but only to knit together in closer ties of fraternity and friendship. Our first official meeting of the year was held October 4th, and the following officers were elected: Mr. Z. Roberts, President; Miss Florence Buffam, Vice-President; Mrs. H. C. Dodge, Secretary; Mrs. Gallinger, Assistant Secretary; Mr. Charles Hillmann, Treasurer; Mr. A. E. Clover, Librarian; Mrs. L. Rustin, Steward; Miss Culver, Assistant. It was decided that the President appoint a committee to be relieved every month, to arrange the program for the meetings, each member to take his place on the program in turn that all may serve, the program to be varied, the union meetings to be continued, as they promote fellowship and interchange of thought. Also that a quotation from some Theosophic book, preferably the "Gita", the "Voice of the Silence", or "Light on the Path", be in plain sight and held for five minutes in silence at the beginning of each meeting, that all may enter into the spirit and promote harmony. Mrs. Dodge, Miss Blacklin and Mr. Hillman were appointed the first committee. Before closing the committee announced that Mrs. Davis would lecture on the "Hidden Source of Religions" at next meeting.

H. C. D.

CLASS WORK AND REFERENCE WORK COMBINED.

(The following references for study have been used by the Ancient Wisdom class of Chicago Branch. The questions are those of the "Ancient Wisdom Syllabus" and the method of class work is to read the answer to each question in the "Ancient Wisdom" and then correlate with the statements made in the references given below. It is hoped that any class or individual using this method of study will send further references for each question. What is given below, being the work of students, mistakes and inaccuracies will constantly slip in, and it is our earnest desire that such errors shall be pointed out. Please mail all additions or corrections to this work to THEO-

SOPHIC MESSENGER, Room 7, Odd Fellows' Building, San Francisco.)

ABBREVIATIONS USED.

CC. means "Christian Creed," C. W. Leadbeater; L. & F. means "Evolution of Life and Form," by Annie Besant; S. D. means "Secret Doctrine" (new edition paging); S. P. M. means "Seven Principles of Man," by Annie Besant; R. means "Reincarnation," by Annie Besant; Dh. means "Dharma," by Annie Besant.

THE ANCIENT WISDOM.

CHAPTER I, PHYSICAL PLANE.

Page 40. From what source does a universe proceed?

The Logos and Seven Logoi (CC., pages 26, 27). From Ishwara, the center of consciousness and his own revived memory of past universes (L. & F., page 23).

What makes evolution possible and what is the method of it?

Involving of past activities into potential powers. (L. & F., pages 20, 21.) Power to respond to increasing vibrations. (L. & F., page 12.)

Page 41. How does the Logos become the manifested God? (L. & F., page 19-22.)

Page 41. Describe the self-unfolding of the Logos into a threefold form? (CC., pages 39-43; L. & F., 23, 24.)

Page 42. What can be said of the root of matter?

Maya becoming Mulaprakriti. (L. & F., page 23.) Power of consciousness to vibrate in a particular way. (L. & F., page 20.) Substance or noumena of matter. (S. D., Vol I, page 350.) Distinction between the ever-incognizable essence and the invisible yet comprehensible presence—Mulaprakriti. (S. D., Vol. I, page 690.) Matter-eternal, (that is, the essence of what we know as matter), becoming atomic (its aspect) only periodically. (S. D., Vol. I, pages 602, 596.) Note the distinction between the the atom of the scientist and the Atom of the occultist. (S. D., Vol. I, page 636.) Distinguish between gyratory atom and

the atom souls in their relation to Atma, the Eternal One—the Atom of atoms. Here is a key to understanding the Monad and monads. (S. D., Vol. I, page 620.)

Page 42. Describe the formation of the primary atom? (L. & F., pages 16-28, 32-36.)

What is an atom? (See "The Monad", by I. Cooper-Oakley and A. M. Glass; L. & F., page 16.)

A soul, the occultists say. (S. D., Vol I, page 620.) Third Logos in first life wave vivifies and makes matter atomic. (L. & F., page 90). Primordial first manifested atom (not created). (S. D., Vol. I, page 491.) Eternal Motion assuming the circular motion at the beginning of a Manvantara. The Deity becomes a whirlwind. (S. D., Vol. I, page 142.) Fohat scattering matter (pure substance) into atoms. (S. D., Vol. I, pages 113 and 137.) When atoms issue from Laya state. (S. D. Vol. I, page 489.)

Page 43. How are the atoms of each plane successively formed? (L. & F., pages 26, 126. CC., page 73.)

Illustrated by Crookes' experiments. (S. D., Vol. I, page 601.)

Page 44. What is the relation between matter and form, spirit and life? (Dh., pages 23, 24.)

Spirit mixing with its own principles gives rise to creation. (S. D., Vol. II, page 487.) Consciousness first, then the form. (L. & F., 7, 8, 25, 26.) Force and matter unknown revealers of the unknown. (S. D., Vol. I, page 38. Note.)

What two facts make evolution possible?

Memory and desire. (L. & F., pages 21, 23.) Permanent possibilities. (L. & F., pages 29, 30.) Involution and evolution. (L. & F., page 98.)

What threefold mode of evolution deals with humanity? (CC., 101; L.

& F., 110 and 119-121.)

Page 45. What three subdivisions of matter are a fundamental classification? (L. & F., page 24.)

Page 46. At what point will be found the ultimate physical atom? (See "Occult Chemistry", *Lucifer*, Vol. XVII, page 216.)

Compare with the modern chemist's atom. Crookes' protyle is the Prithivi Vayu. (L. & F., page 35.)

Page 47. What is a plane? (S. P. M., page 3.) (R., pages 29, 30. L. & F., page 130.)

Page 48. What is the special characteristic of the second life-wave from the Logos?

Drawing matter into forms and evolving germs as centers of consciousness. (L. & F., pages 90, 93, 95, 99, 101.)

Page 48. Where do all forms exist as ideas?

Earliest forms are not concrete objects but generative powers. (L. & F., page 96, 97.)

Describe the descent of spirit into matter until the mineral kingdom is reached? L. & F., pages 129-133.)

What direction did the evolution take from this point and what was its culmination?

(L. & F., 99, 102.) With reference to man. (L. & F., 110, 112.)

ENQUIRER.

QUESTION III.

T. C. L.—Is it justifiable according to Theosophic teaching to use the hypnotic method of "suggestion" for the cure of drunkenness, kleptomania, etc.? Is it not better in the long life of the Soul for a man, apparently "incurable" of his passions, appetites, or dishonest proclivities, to sink lower and lower (notwithstanding all possible help of a moral nature rendered by friends in a normal

way), and then, when much bitter experience has at length stimulated the enfeebled will to a healthier activity, to build up a strong, virtuous character, capable of resisting temptation, than to temporarily (?) overcome a vice or grow a virtue on the "suggestion" of another?

G. R. S. M.—It seems to me that the whole problem revolves on the point of a man's *asking* for help. If we turn to the life of any Master—no matter how imperfectly the incidents of his earth sojourn may be recorded—we find that help was given only when asked. It was never forced upon the unwilling. The very appeal for help shows that the man is no longer desiring the delights of matter. He would, if he could, free himself from the monster he has allowed to master him. He is, however, too feeble to do it for himself, for he has put too much of himself into the monster. He wants a breathing space in the life and death struggle, and if you can give it, why should you refuse? He is a comrade in arms struck down by the enemy with a victorious foe choking the life out of him. Should you not raise him up upon his feet again, if you can? Doubtless he would be a stronger fighter if he could shake off his enemy unaided, but he is overpowered and the life is nearly out of him, and he has only breath enough to cry for help.

If, on the other hand, help were forced upon the world, if it were ordained that all should be made perfect by *force*, then we should be slaves and automata. We should *fear* God and not love Him. To ask is to desire, and to desire is the beginning of love. And Love is the fulfilling of the Law. And if the Law is fulfilled, the Law will aid, and the aid that comes to the repentant drunkard may have to come sometimes by "suggestion."

On the other hand, we should be very careful in the choice of a physician to

aid us in moral sickness. If an operation is to be performed on the physical body, it is absolutely necessary that every appliance and instrument and the hands of the surgeon should be scrupulously clean, otherwise the patient may find himself in worse case than before the operation. Much more, then, should it be required that a mental and moral operation should be performed with "clean hands"; otherwise a man while aiding to drive out drunkenness may "suggest" something that is worse.

It may of course be argued that the cleanliness of the channel through whom help comes is a matter of indifference, just as in the Roman Catholic Church it is argued that the sacraments are of full effect if the recipients are sincere, even though the priest may be a sink of immorality and foresworn. But the analogy of the surgeon seems to teach us another lesson.

We cannot, however, help sympathizing largely with the point of view of the questioner; we cannot doubt that the most noble view is that each man should win his own freedom, but equally sure is it that the Self lives by giving and that we are bound to give if we can. Still, perhaps there is no real contradiction; we want to do the right thing either way; if we fall short we would try to perfect ourselves without begging from any or troubling anyone with our insufficiency, but if anyone ask for a cup of water and we have it to give, we hasten to give it. Thus either way we try to live as to the Law.

QUESTION IV.

X. Y. Z.—*How long does the "blankness" last which comes over a man after he has partially succeeded in "cutting himself loose from his fast moorings in the world of sensation?" Could it by any*

possibility last until the end of his present earth-life?

S. M. S.—The answer to this question must depend upon the earnestness of each individual. If a man really has succeeded in breaking away from the life of sensation—if his center of consciousness has really shifted from the life of the senses to a somewhat higher level—and if he be in earnest, there must gradually dawn upon him some feeling of the reality behind all the changing shows of earth. Once he has gained this, the blankness which he may still feel will never be quite of the same quality as before. Moreover, the sense of reality will continue to grow—again in proportion to his earnestness—and with it will come an ability more and more to forget himself and his own feelings, and to live increasingly in a larger life.

But if the questioner have in his mind, as the ending once and for all to blankness and dissatisfaction, a consciousness in his physical brain of higher planes than the physical, then perhaps one or two suggestions may prove of some slight help.

The object of our endeavor, whether we recognize it fully or not, is to break away from the life of form, which is constantly changing and never permanently satisfying, and to learn to live in the life itself, which is unchanging, eternal, sure.

That is the final goal of human evolution, to which in the far, far distance, we direct our inner gaze. But we are apt to pass quite lightly over the huge gulf which yawns between our present condition and that goal, and to imagine that, the first conflict won, all else will be comparatively smooth and easy. Such, however is not the case, and it is well that, as far as may be, we should realize that it is not. The battles that we fight now are but the shadows of those which will meet us on higher levels, and in propor-

tion to the number that we are able now to win will be the reserve of strength that will be ours later on.

From this it would seem that it is not well to make happiness the object of our effort but that we should rather strive for patience and the spirit which is contented in whatever circumstances we may find ourselves. For the growth of the individual brings either a greater and greater power of grasping and holding for itself, or a greater and greater power of letting go. The one is a force working against the Law, and must mean failure in the end; the other will at last lead us out of the world of form and change and sorrow into the world where life is felt as one.

Thus, at every stage comes the demand, "Give up thy life if thou wouldst live," and wise are we if we listen and obey; for there is nothing in the three worlds which can give us perfect joy, and there is that within us which will finally be content with nothing less. And though in the midst of the dust and whirl of the struggle we shall not be able to realize it, yet when it is over we shall know with blessed certainty that "he that loseth his life for My sake *shall* find it unto life eternal."

QUESTION V.

T. P.—What special course of diet and regimen may be recommended as most favorable to the building up of a healthy astral body in one who is actively engaged in business affairs?

A. P. S.—About nothing which touches Theosophy do opinions differ more widely than on this subject. Putting out of the question all thoughts concerning excess in gluttony or drunkenness—people liable to err in that way do not come within the scope of our deliberations—my belief is that no course of diet has any effect or

bearing on the constitution of the astral body one way or the other, nor on the development of psychic faculties. People actively engaged in business will be wise to eat and drink whatever promotes their physical health, and for the rest to feel sure that if their minds are nourished on healthy food, if they have lofty purposes in view and an intelligent understanding of the evolution to which they belong, a healthy astral body and higher vehicles still will undoubtedly be theirs in due course of time, though not necessarily in the current life.

Closely related to this question another follows in reference to smoking. My view, based on a tolerably long experience, is that tobacco, in reasonable quantity, has no bad effect on the physical vehicle of man, while to me the notion that it can have any effect whatever on higher vehicles appears the acme of absurdity. But as for smoking considered in the light of a habit—and one says the same of any other habit—the sound doctrine was, I think, expressed once by a friend in my hearing, who said: "If I found that I had a habit that I could not give up, I would give it up next day!"

K. B.—If it were possible to give T. P. a cut-and-dried answer applicable to the case of all "actively engaged in business affairs" how joyfully would that answer be welcomed. But it is as difficult to prescribe a regimen for the astral dyspeptic as for the physical. There is nothing intrinsically virtuous in abstaining from meat or wine, neither is there anything intrinsically wrong in partaking of them. Broadly speaking, the more simple and refined the food with which we repair the waste of our bodies, the fewer coarse influences shall we have to withstand and eliminate. But we of the West have been placed by karmic necessity in a climate where more heat-giving

food is required to maintain a condition of active efficiency than is the case with those born in countries where the direct action of the sun vivifies and warms. It would be difficult to get comfortably through an English winter clad in the light muslins of India, and it is equally difficult to satisfy our hunger with a diet of rice and clarified butter. T. P. will find, as all those who have entered seriously on the struggle towards the higher life have found before him, that he is himself the best judge of such matters. Circumstances and surroundings differ in each individual case. Much harm has been done by over-zealous beginners running away with the idea that the ordinary fare of an English household is to be avoided at any cost; and the cost has frequently been the estrangement of the student from the family circle, the setting up of constant petty irritations and difficulties over meals, and the branding of the budding Theosophist as a "crank," thus stopping for the time being the action of those harmonious currents which might have attracted and swept onwards some other members of the family.

In many cases the real self-sacrifice would be the eating of an un-appetising beef-steak to avoid giving trouble or attracting attention. And it is self-sacrifice which is the cause of all true growth, whether astral or spiritual. Did not a Divine Teacher tell his disciples when the same question disturbed and puzzled them 2000 years ago that it is not what enters but what comes out of his mouth which defiles a man?

W. H. T.—If the building of a "healthy astral" body were mainly a question of diet and regimen, the aspirant would have a comparatively light task before him, but it is surely the regulation of the desire nature by the mind that is of first and most vital importance. When this is accomplished the demand for the coarser

constituents of food ceases and only those parts are assimilated which are congenial to the requirements of the physical body. The kind of food necessary for the healthy working of the physical body would naturally depend upon its constitution, so that food suitable for one person would be injurious to the health of another. It is, I think, impossible to construct a Theosophical *menu* that would suit all constitutions, but each person, from a knowledge of the peculiarities of his own digestive organism, should choose just those foods which he finds from experience keep his body in a healthy state, avoiding, of course, those which his reason and conscience tell him should be avoided. Between a healthy body and a healthy mind "the astral" must perforce be healthy too. The following precept from the "Bhagavad Gita" might also be kept in mind: "Verily Yoga is not for him who eateth too much nor who abstaineth to excess, nor who is addicted to too much sleep, or even to wakefulness. The Yoga that is pain-destroying is for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking."

C. W. L.—This question has so often been answered, both implicitly and explicitly, in Theosophical literature, that it seems strange that any student should need to ask it now. A reference to any of the more elementary works such as "The Ancient Wisdom" or "Man and His Bodies" would have saved our querent the trouble of writing. It has frequently been explained that the astral body is acted upon directly by the desires and passions which a man allows to take hold of his nature, and indirectly by the condition of the mental and physical bodies which are so closely related to it. Of these two influences that of the mental body is much the more powerful, and

the thoughts in which a man habitually indulges affect his astral body almost as much as they do that with which they are more closely connected.

The influence of the physical body, however, is also very great and by no means to be neglected by anyone who is at all in earnest in his desire for progress; and this is evidently the part of the work that the questioner has especially in mind. The rules are simple enough and have been frequently stated. All that is necessary is to keep the body pure and clean, uncontaminated by anything that coarsens or degrades it, as, for example, alcohol, meat, opium, haschish or tobacco would do.

Even so modest a demand as this is sometimes considered too great by men who are not yet prepared to throw themselves wholeheartedly into the life occultism prescribes; but we are writing here only for students who mean business, and consequently do not hesitate to check their physical desires when they find them delaying their advance. That all these things have that effect in various degrees cannot be doubted by anyone who has ever seen astral bodies sufficiently clearly to compare one with another. Nor does the knowledge that this is so depend upon the unsupported statements of modern clairvoyants; the ancient teaching has always enjoined abstinence at any rate from meat and alcohol, and Zoroastrianism forbids tobacco also. But, indeed, when once the cleaner life is suggested, it needs no arguments to recommend it; its advantages are so obvious that it appeals at once to the student's common sense.

These undeniable facts must not, however, discourage those few (and they are *very* few) who, with the best will in the world, find after repeated and prolonged trials that their physical bodies cannot be kept in reasonable health without the

use of some of these pernicious stimulants. Such persons are the victims of a undesirable heredity; but the position in which they find themselves is after all karmic, and there is nothing to be done but make the best of an unfortunate situation, and minimize the inevitable evil as far as possible. Such a man, doing the best that is within his power, and yielding only when he is absolutely compelled to do so, will assuredly find himself in his next incarnation furnished with a more useful and creditable physical body, in which he will be able to make outward purity of vehicle correspond with inward purity of spirit.

BOOK REVIEWS.

The Theosophist for September contains a brief contribution from Miss Palmer, wherein she dwells upon the importance of training the workers of the future, declaring that the veterans and generals of the Theosophic army deserve all honor and support, but it is upon the new recruits that will devolve the responsibilities of the future growth of the Society. "It is a great thing to have a leader who can teach classes, lecture and direct the affairs of a Branch; it is a still greater thing to have a leader who can train new members so that all alike will feel the responsibility and be ready and willing to act." S. Stuart writes some "Thoughts on the Fire Philosophy", showing clearly that fire has been used as a symbol of Spirit and the sun by all peoples and religions. "Haunted Treasure", by P. J. G., reads like a weird ghost story. "Atomic Evolution", "The Kingdom of Ravan", "Jnana and Karma" will be of interest to students. A. E. Webb concludes his "Physical and Spiritual Life." He holds that the root of the moral instinct in man is in his selfishness; that selfishness is as indispensable as unselfishness in the production of perfection; and therefore that "physical life is as much the basis of spiritual life as spiritual life is the basis of physical life. Col. Olcott contributes another chapter of his "Old Diary Leaves", and some translations from Hindu scriptures, activities, reviews and comments complete this number.

The Theosophical Review for September is a banner number. The "Watch Tower" con-

tains some interesting observations concerning the dramas of Richard Wagner, that great musical genius so much loved, and yet so misunderstood. Mr. Mead writes in his scholarly style of "Hermes the Thrice-greatest," and Mr. Fullerton contributes "The Proofs of Theosophy." "The Hidden Church on Russian Soil", "Love and Law," "In the Hour of Temptation" (a story by E. Maud Green), and "The Latest Step in Modern Philosophy", all make good reading. Mrs. Besant writes on "The Bases of Education", claiming that a philosophical understanding of man's nature is the only sure basis for his education. The physical, emotional, mental and spiritual aspects must be recognized and trained into harmonious relationship one with the other. "Ancient Peru" is a marvellously interesting article by Mr. Leadbeater, according to whom the Peru of about 12,000 B. C. was a veritable Utopia when compared with anything we know of to-day. Peace and prosperity flourished; poverty was unknown; no one had cause for discontent; no man was overworked or forced to follow a calling unsuited to his nature; education was full and free, and everyone had ample spare time! And all this under an autocracy the most absolute the world has ever known! "Correspondence" contains some questions as to dreams which are ably answered by C. W. L.

Revue Theosophique Francaise (September).—Dr. Pascal opens this number with the announcement of the granting of the Section charter to the French Branches. Dr. Pascal has been appointed General Secretary of the new Section, whose first year commences January, 1900. It is proposed, if funds permit, to shortly issue a sectional organ. Marius Decrespe writes on "Occult Science and Modern Science." The translation of "Reincarnation", by Mrs. Besant, is continued; that of "The Christian Creed" is concluded. Dr. Pascal continues his article on "God, the Universe and Man;" an installment is given of "Incidents in the Life of Count de St. Germain", by Isabelle Cooper-Oakley; and Noelle Herblay contributes a beautiful original poem on the "Law of Karma." "Echoes of the Theosophic World," "Reviews," and the translation of the "Secret Doctrine" complete the contents of this issue.

We have also to acknowledge the receipt of *Theosophy in Australasia*, *Die Ueberzinnliche Welt*, *Philadelphia*, *Teosofia*, etc.

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